1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

The family with which I lived in 1918 is typical. It consisted of Tokaoridja, aged seventy-five, her daughter Susie, fifty-five, both widows of long standing, and her two sons, Mark and Henry. Mark is a widower of thirty-four; Henry is thirty, his wife Nina is twenty-three, and his two sons are seven and three. They live in two houses standing side by side: Tokaoridja, Susie, and Mark in one, Henry's family in the other. Both the mother and daughter cook in their own half open house, and eat there with the two men and the boys. Nina sometimes joins them, but light hurting her failing eyes, she usually remains within her own brush house. To make the picture complete, there must be added the continual stream of visitors, mostly unattached men, relatives and otherwise, who share the ever ready meal. All five adults labor in their fields, which are their joint property, although more emphatically Mark's and Henry's. Nina also planted in a field allotted her by her father's elder brother for the sustenance of her two boys. The men give more attention to irrigation and their horses, and now that alfalfa is grown, to those fields too; the women have more concern in caring for the harvest.

592 [123] [574]

Groups of closely related families living and working together form still larger informal units. A typical case is the group of which Manakadja is the head. With him live his wife and two adult unmarried sons. The adjacent house belongs to his oldest son, Jasper, his wife and two daughters, the next house to his youngest daughter, Esther, her husband and infant. A short distance opposite, sufficiently far to be something of a separate camp, is the house of his oldest daughter Teĕk'idje, her husband and six children. All the women cook together in the open space about which the houses are grouped, although Teĕk'idje's family leads rather a separate existence and Jasper's also does to some extent. All of them work their fields in common, or rather Manakadja's, whose inherited holdings are extensive. Esther's husband has some interest in his father's fields, and Teĕk'idje's husband may own some land.

Watahomidja's family group comprises his wife, her aged Walapai stepmother, his oldest son and wife, his second son with his wife and two infants, and his third unmarried son. All these occupy one house and eat together. In 1918 his daughter, Callie, her husband and three children lived in an adjacent house, with the husband's aged mother living in a shelter alongside. This family led a somewhat independent existence, and in 1919 broke with them to live some distance off. This year Watahomidja was joined by his daughter's orphaned boy.

000 I had not been at the school long enough to acquire the needed information, it was evident that I would have to submit a report of some kind.

123 To learn the form and material embodied in such accounts, I studied the reports on file, beginning with the one drawn up in 1895 by the teacher who had established the school. He and his farmer, with the help of the Indians, had hauled the stone and put up the buildings in which we now lived. When he arrived in the canyon, after the drive from Seligman and the descent of a far more primitive trail than we had traveled, he found no shelter for himself and wife, nothing to work with, nothing to work for [545] except the Indians, whose children he described as "wearing a covering of grease, mescal juice, and filth, fearfully and wonderfully combined." After he knew them better and had recovered from the shock of that first impression, he wrote of them as "sturdy, simple mountaineers, who simply asked to be let alone." [684] When he reported: "Death by perishing from thirst on the desert is the punishment to women for promiscuous amours," I knew that the Havasupai were stark realists, daring and stoical, and I would not have a dull moment.

439 I also came across an order for one thousand eight hundred pounds of dried peaches which I must purchase from the Indians and ship to other Indian schools for use on the children's tables, and an order for twenty cords of wood to be bought and shipped.

648 I learned, too, that the superintendent must co-operate with the officials of the Grand Canyon Forest Reserve, who controlled the plateau region surrounding the small Havasupai Reservation. There were many infringements of law by the Indians, who claimed the reserve as their age-old hunting ground, and the officials made occasional trips to the school to request an investigation.

595 Among the orders was one prohibiting polygamy. The busy, contented Havasupai seemed so free from the evils afflicting the Walapai that I was convinced that no man in the tribe claimed two wives, although I knew that some of the older Walapai men 000 had two or more. These Indians apparently had no knowledge of

3:James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

796 [65] on the condition of the Havasupais, and seek to gain their consent to send their children to the Indian school at Fort Mohave.

I was too tired that night to stay long. So after an hour's watching I returned to Hotouta's hawa, stretched myself out on the sand — *outside* — in my blankets, and was soothed to sleep by the monotonous chant of the dancers.

796 ● 123 Next day, in a burst of frolicsomeness I exclaimed to my friend, who was commonly called Tom by the whites: "Hotouta, why you no let me dance, all same Havasupai?"

It never entered my comprehension that Tom would regard the remark with serious attention, hence my astonishment can better be imagined than described when thoughtfully he turned to me and said:

"Maybe so! Me no know! Maybe so Havasupai no like 'em you dance. Maybe so they all same like 'em! I see pretty soon."

"Pretty soon" he came back with a cheery "All right! Navaho say you dance. Havasupai like 'em you!"

Here was a fine predicament! I had never danced a step in my life. In the few ball-rooms I had visited I had been a "wall flower." But in this case I had provoked the invitation myself, so, after a brief mental struggle, as gracefully as possible I accepted the consequences of my own rash speech.

When the hour arrived I placed myself under the hands of Hotouta, Yunosi his squaw, and their daughter, in order that I might be properly and appropriately apparelled for the occasion. The first salutation somewhat daunted me. Tom said, "You catch 'em white

3:James T-5 (ca.1900) 1903
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shirt!" The only white shirt I had was a night robe which had done service to such an extent that I had placed it in my saddlebags when we left civilized regions for the purpose of wrapping up specimens of rock to take home. Its "whiteness" may have been somewhat of a memory. But I brought it forth, and waited anxiously for Hotouta's approval. He was delighted, and I felt reassured. 1796 123

When it was donned, and a pair of blue overalls, I was ready to receive the painted lines of sub-chieftainship on my face, and the eagle plume in my hair.

Then, in solemn dignity, we started down, Indian file, for the dance ground. At least Hotouta and I were dignified, while behind us Mr. Bass and the special Indian Commissioner were making frantic endeavors to hold in their laughter at the rude and brutal (!) jokes they were making at my expense. We had not proceeded far before Hotouta stopped me and with solemn face said: "You dance, you no laugh. Havasupai no like 'em you laugh!" I promised to be "as sober as a judge," and not laugh, and again we proceeded, to be stopped once more by Hotouta, who explained with perfect seriousness: "Maybe so you dance heap harnegi. Havasu squaw, she like 'em you. You catch 'em one squaw. Then you dance more and maybe so you catch 'em two squaw. She come, all same" (and here Hotouta illustrated how the squaw might come and separate me from my male companion to right or left, and take my hand in the fashion afterwards described). "She take your hand, all same. You no nip. She no like 'em you nip." I promised not to "nip," and with satisfaction Hotouta now led the way to the dance ground.

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

796 123 After a formal introduction to all the chiefs and their approval given to my being accepted as Hotouta's brother and a fellow chief with him in the tribe of the Havasupais, the dance began. This is how it was conducted.

796 The "evangelist" sang over a strain of a new song. A dozen or so of the leaders took it up, and as soon as they were fairly familiar with it, the others joined in. Then the women took a hand, literally as well as figuratively, for they came in and separated the men, interlocking the fingers, midway between the first and second knuckle joints, standing shoulder to shoulder, and enlarging the group until a complete circle was formed. Then, with a side shuffling motion, moving one foot to 796 the left and following it rapidly but rhythmically with 152 the other, the while lustily and seriously singing the song they had just learned, the dance continued,—a dull, monotonous, sleep-producing ceremony, until the onlooker was awakened by manifestations he little expected to see at an Indian thanksgiving dance. Very often it occurs that women of the tribe are affected with a somewhat similar excitement to that which seizes the negro when he has "the power." With a shriek, the woman hysterically leaps within the circle made by the dancers, and howls and shouts and dances and jumps, and then, perhaps, throws herself in a heavy stupor upon the ground. Some will run to the centre post, and, hanging on with one or both hands, will swing rapidly around until they fall exhausted to the ground. When the male members tire of seeing these excitable females upon the ground, they unostentatiously step up to the prostrate figures, seize their long thick hair, swing it over the shoulder, and thus proceed to

The Nation of the Willows.

I

291 The first Ha-va-su-pai I saw may be taken as a type of his race. But lightly clothed, a strange close head-band around his temples, he swiftly passed from one bush to another as we emerged 193 from the little grove. Below us stretched a green, moist plain of sandy soil, nearly two miles long by half a mile at its greatest width. We could catch only occasional glimpses of it through the rank growth of willows, the leaves of which everywhere brushed our heads as 241 we rode along the river trail. These 311 glimpses, however, revealed numerous cultivated fields of corn, beans, sunflowers, melons, peaches, apricots, and certain plants used in dyeing and basket-making, and usually carefully protected by hedges of wattled willows or fences of cotton-wood poles. Everywhere these fields were crossed and recrossed by a net-work of irrigating canals and trails. 342 Here and there were little cabins, or 361 shelters, flat-roofed, dirt-covered, and closed in on three sides by wattled flags, canes, and slender branches; while the front was protected by a hedge like those of the fields, only taller, placed a few feet before the house, and between which and the house burned smoky little fires. The houses were always nestled down among the thick willows bordering the river, or perched on some convenient shelf, under the shadows of the western precipice. In several places, within some of the great horizontal cracks of these western cliffs, and often high up, were little buildings of stone laid in mud plaster, and not unlike the cliff-dwellings we had observed on the way down, and of which ruins exist in almost every cañon throughout the great Southwest.

123 When we again caught sight of our 609 Kuhni, in a little opening near the trail, he was evidently uncertain whether to

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12: Cushing E-5 (1881) 1882
NT14 Plateau Yumans NT14
Havasupai

The Nation of the Willows.
I

123 609 run forward and warn the tribe — whose voices, mingled with the barking of dogs and the murmuring of the river, could be heard below — of our coming, or wait to greet us. Finally, he shouted, in a rapid, gurgling, soft sort of language, that the villagers were coming; and then, with a sort of questioning smile, turned toward us, keeping up a ceaseless gibberish, but eying me closely, and evidently thinking me the most curious member of the party.

He guided us through the willows to a crossing of the river, and as we rode up the opposite bank we were greeted by a waiting crowd of men, women, and children, who were gathered around two or three huts in front of a little [343] sweat-house, closely covered with blankets. From out this primitive Turkish bath, heedless of the excited gestures of the presiding medicine man, issued in a cloud of steam a real American, red as a lobster, and half blinded by the steaming he had just passed through. At first he greeted me most blankly, eying me as he would a ghost, but ultimately he became talkative. This exile proved to be a prospector, named Harvey Sample, — "Sani pu," the Indians called him, — who had accompanied a cavalry expedition to the cañon from Prescott, a few days previously; and having been left alone by his companions, was getting along as best he could with the Indians. Pu-lá-ka-kai led the way further down the river to about the middle of the plain, where, near a beautifully sheltered hut, [574] a former host welcomed him and us with jolly cordiality; gorged us with succotash; cleared the principal portion of his hut of women, children, and dogs, for our use; and soon after summoned a council, which kept us blinking, jabbering, and smoking until past midnight.

F. H. Cushing.

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14:Smithson & Euler E-5 (1951-1958, 1962)1964 NT 14 Plateau Yumans NT 14
Havasupai

FOREWORD

by

Jesse D. Jennings

Carma Lee Smithson was an ambitious woman, single-minded in her interest in anthropology. As a student she was interested in all the subfields, but in research her concern was only with the living. She selected the Havasupai as the aboriginal group she wished to know. Her sympathy with the Havasupai was recognized by the tribe. Its members proffered such respect and trust that Carma Lee had continuous good rapport as she pursued detailed study of the culture. The professional reception of her Havasupai Woman monograph, of which the tribe fully approved, led her to undertake this record of religious beliefs.

This material is woefully incomplete. The field work was never finished because Carma Lee fell prey to an illness finally diagnosed as lymphosarcoma, to which she succumbed in 1961. Work on this project really never got fully underway. She was able to visit the tribe for only brief periods after 1958. Late in her illness, she arranged a rendezvous with informants at Flagstaff because the journey down into their canyon home-land was then beyond her strength. On this occasion, her informants did not appear and she returned to Salt Lake City having accomplished nothing. It is a measure of her interest in the Havasupai and of her devotion to science that when it was evident she could not finish the task, she requested that her notes be made available to Robert C. Euler.

My own role in the Havasupai studies has been very limited. Aside from encouragement and the raising of funds, I took no part. I most appreciatively acknowledge the patience shown by the University of Utah Research Committee during Smithson's long illness when no progress was being made toward completion and, later, in leaving the unused grant funds available so that Euler could re-visit the tribe in 1962.

In publishing these incomplete notes on religion and mythology, I feel that we are not only adding something to the data of Southwestern anthropology, but are paying respect to Smithson's dedication as well.

If one violated this prescription 343
it was thought blindness and excessive facial wrinkles would occur in middle 515
age. Both sexes may avail themselves of the sweatlodge simultaneously, 834
although it is customary for a woman to enter with her husband. Both sexes [826]
avoid exposing themselves unduly. Men wear loincloths, today fashioned [291]
from burlap; women wear slips, which they lower to the waist when inside. [178]
Children also are permitted to use the sweatlodge with adults, but not fre-
quently. Smaller children usually are permitted its use only when ill, and 343
a sick baby would be placed outside near the entry while someone inside 515
sang for its recovery. Some of our informants believed, however, that in [757]
former times the sweatlodge was restricted to adults, especially those suf-
fering from pain and soreness occasioned by hard work and long horseback
or foot trips.

Pregnant women and their husbands were forbidden the use of the lodge [843]
because of the belief that the fetus would sweat and "become ill," or that
the infant would be born blind. Menstruating women and their husbands 343
also were advised against taking sweatbaths although this taboo could be lifted 515
if a woman suffered severe menstrual pain. On these occasions the woman 841.
would hold a small twig of "squaw-bush" [Rhus trilobata] in her mouth to
prevent her from becoming wrinkled or blind in later years. Care was
taken to keep the menstrual discharge from contaminating the structure.
Should a man and woman using the lodge together be discovered in sex play, [834]
the structure would be abandoned.

That participation in Havasupai sweatbaths is refreshing and relaxing 515
has been noted by all ethnologists who have experienced them (see for ex- 123
ample Spier, 1928, 337, fn. 2). Smithson and I, independently, noted the
same reactions. Unaccustomed to the intense heat, which Smithson re-
corded as ranging between 118° and 157° F., we felt weakness and sensa-
tions of searing of the skin, lungs and nostrils. But once we were outside,
and even while subsequently bathing in the river (water temperature 65° F.)
a refreshing feeling ensued. [My own sweatbaths usually were taken follow-
ing long, tiring horseback trips.]

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When an individual was suspected of being near death, relatives tried
to stay nearby. Sometimes a song, mätabʔiyih, was sung, either by the [533]
ill person or by a close relative who had requested permission from the
patient. This was a preparatory act and insured that the individual would
"keep the song" after he had died. [This is no longer done and no one now [178]
remembers any of the songs.] Wailing also began before death.